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Communications.

For the Western Recorder.

NO. VII.

MR. HASTINGS—When a man of enterprise has undertaken to traverse an unfrequented region, abounding in obstacles not easily removed, and difficulties not to be surmounted, without great strength, combined with vigorous effort and firm resolution, when, after his progress has been impeded by mountains, rivers, morasses, thickets almost impenetrable, fallen timber, with other innumerable and nameless embarrassments, he finds himself upon a summit, commanding an extensive prospect; how glad is he to halt! He eagerly looks in all directions, to ascertain how far he is advanced towards the object to be attained, and what are the further measures which wisdom may prescribe. This becomes a duty, which he cannot neglect without great blameableness, if he have engaged to guide others in an important research. Our situation is not dissimilar to that of the traveller. Let us, therefore, review what has been done.

Nature has proclaimed, and is ever reiterating in our ears, the immutability of her laws. Man appears to be a moral agent, and under a moral constitution of government, which is the necessary result of his bodily and mental structure, of the relations in which he stands to the Creator, and the immense favours momentarily received from that eternal source of all good. The Sabbath has exerted on man a *moral* influence, incalculably great, and produced in the human species a measure of improvement, intellectual and moral, which has placed some communities in a state of peculiar elevation. We have heard the Son of God declare, that "the Sabbath was made for man," and that he came to ratify every iota of the divine law. It is presumed that every candid person will admit the incontrovertible facts, which demonstrate the existence of the Sabbath from the beginning, as a component part of a divine constitution. We have also seen, that the Sabbath is in many respects *adapted* to promote the improvement and happiness of man; and that the human race cannot *afford* to be deprived of the privileges inseparable from the Lord's day. In a word, we have found it impossible to contemplate the Sabbath, without perceiving its *moral* complexion, *moral* utility, and *sound policy*, blushing up before us, under an aspect of transcendent beauty.

Now, let me ask, what do we perceive in reading the Bible? Is there any difference made between the *fourth* commandment and the *nine*, which are acknowledged as a compendious inculcation of all the moral duties necessarily incumbent on man, and predicated on eternal and immutable principles? Let *candour* judge, and common sense decide.

The fourth commandment is one of the ten. "It is *twice* placed in the midst of the decalogue—in the twentieth of Exodus, and in the fifth of Deuteronomy. This fact, you will remember, was the result of design, and not of accident—a design, formed and executed by God himself, and not by Moses."

The morality of the fourth commandment appears from another fact; that, "together with the remaining nine, it was spoken with an awful and audible voice from the midst of the thunders and lightnings which enveloped Mount Sinai. The splendour and majesty of this scene were such, that the people who were in the camp trembled."

"I argue this doctrine, also, from the fact, that this command was written by the finger of God, on one of the two tables of stone, originally prepared by God himself, and destined to contain nothing but this and the other precepts of the decalogue. It was afterwards written again by the same hand, after these tables were broken, on one of the two similar tables prepared by Moses. A table of *stone*, and a pillar of *stone*, were, in ancient times, direct symbols of the perpetuity of whatever was engraven on them. This very natural symbol God was pleased to adopt in the present case, to shew the perpetual obligation of these commands. The remainder of the law given by Moses was written in a book, and was here intentionally and entirely distinguished, as to its importance, from the decalogue. *The tables of stone, on which these commands were written, were fashioned by God himself.* This also forms a peculiar article of distinction between the decalogue and the rest of the Jewish law. Nothing but the decalogue ever received such an honour as this.

"When Moses, in his zeal to destroy the idolatry of the Israelites, had broken the two tables of stone, fashioned and written in this manner, God directed him to take two tables of stone like the first.—*On these he was pleased to write the same commands a second time.* In this act he has taught us, that he was pleased to become a second time the recorder of these precepts, with his own hand, rather than that the entire distinction between these precepts and others, should be obliterated.

"Every part of this solemn transaction, it is to be remembered, *was the result of contrivance and design—of contrivance and design on the part of God himself.* Every part of it, therefore, speaks a language which is to be examined and interpreted by us. Now, let me ask, whether this language is not perfectly intelligible, and perfectly unambiguous. Is it not clear, beyond every rational debate, that God designed to distinguish these precepts from every other part of the Mosaic law, both as to their superior importance and perpetuity? Is it not incredible, that God should mark in so solemn a manner this command, together with the remaining nine, unless he intended that all to whom these precepts should come, that all Jews and Christians, or all who should afterwards read the scriptures, should regard these commands as possessing that very importance which he thus significantly gave them—should consider them as being in a peculiar sense his law, and as being perpetually and universally obligatory?

"It is further to be remembered, that *this command is delivered in the same absolute manner as the other nine.* There is no limitation in the phraseology in which it is contained. *Honour thy father and thy mother*, is obligatory on all children to whom this precept shall come. *Thou shalt not steal*, is a precept forbidding the stealing of every man who shall know it. Every *Gentile*, as well as every *Jew*, who sins under the law, shall be judged by the law. Agreeably to this equitable construction, every person to whom this precept shall come is bound to remember the Sabbath day, to keep it holy.

"The Sabbath was instituted for the following ends:—

"It was intended to give the laborious class of mankind an opportunity of ceasing from toil.

"It was intended to be a commemoration of the wisdom, power, and goodness of God, in the creation of the universe.

"It was intended as an opportunity of increasing holiness in man, while in a state of innocence.

"It was intended as an opportunity to fallen man of acquiring holiness and of obtaining salvation.

"In every one of these respects, the Sabbath is equally useful, important, and necessary, to every child of *Adam*. It was no more important to a *Jew* to rest after the labour of six days was ended, than to any other man. It was no more necessary for a *Jew* to commemorate the perfections of God, displayed in the works of creation; it was no more necessary for a *Jew* to gain holiness, or to increase it; it was no more necessary for a *Jew* to seek or to obtain salvation. Whatever makes either of these things interesting to a *Jew*, in any degree, makes them in the same degree interesting to every other man. The nature of the command, therefore, teaches as plainly as the nature of a command can teach, that it is of universal application to mankind. It has this great criterion of a moral precept, viz. universality of application.

"The Sabbath is eminently moral, also, as the indispensable means of preserving in the world a real and voluntary obedience of all the other commands in the decalogue. Wherever the Sabbath is not, religion dies of course; and morality of every kind, except so far as convenience and selfishness may keep it alive, is forgotten. But all those means which are necessary to the existence of morality, or in better language, religion, are themselves of a moral nature, and of universal obligation; since without them nothing moral could exist."—*Dwight's Theology.*

I have gladly submitted to the labour of transcribing these passages from the systematic work of an author of the first eminence for talents and reputation, to convince, if possible, the ignorant, the frivolous, and the arrogant, that the obscure writer of these papers has not assumed a higher tone than the ground on which he stands warrants. That ground, identified with the constitution of the universe, and the decrees of the immutable God, cannot be exploded by all the machinations of hell. No; heaven and earth shall sooner pass away. It forms a basis infinitely more stable than that demanded by the renowned Archimedes, as a pre-requisite toward the removal of the whole mass of our globe.

As the advocate of Jehovah's ways, and therefore abiding under the shadow of his wings, is not the worm inscribing these lines justly entitled to great boldness of speech? Altogether dissimilar to a body of plausible and arrogant men, who deny the peculiar sanctity of the Lord's day, the writer of these numbers prefers not the shadow of a claim to divine inspiration. Nevertheless, if intellectually correct, and under the influence of no unholy emotions; if co-operating with the visible works of the Almighty, and in coincidence with his authenticated oracles, ought he not to be recognised as the organ of God? Hence it is, that he fearlessly denounces every Sabbath-breaker as an IMMORAL man; and as such, the enemy of God, of his country, and of the whole human race; because he tramples on a divine institute, which has been adapted to the exigencies of man, and made perpetual to promote his happiness. The writer feels that his strength is weakness itself. *That* notwithstanding, since the sword which he grasps has been tempered in heaven, every moral monster who may approach him shall feel its keenness. This is not boastful language; for I know full well, that every child of Adam is made of such materials, as are susceptible of feelings not over-pleasant from the force of truth, though the rebel should persist in a desperate contest with his Maker. Ye who permit laws human and divine to be violated with impunity, and who are found violators yourselves, "produce your cause, saith Jehovah; bring forth your strong reasons, saith the King of kings." Explode, if you can, by fair argument, the christian Sabbath. So shall ye prepare a HIGHWAY, along which the hosts of destruction may advance without embarrassment. If ye are not prepared thus to meet your God, associate yourselves, and come to the help of those who deplore the miseries hovering over their beloved country. Do what you can to rouse the public mind from its torpid state. Let the attention of all be directed to *that evil*, which hurls defiance in the face of the Almighty.

AN OLD STUDENT OF ANCIENT FACTS.

The following is the production of a respected clergyman. We are not quite sure that his views are correct; but they may serve to throw light on the subject to which they relate, and perhaps call forth further discussion:—

For the Western Recorder.

ON THE PARABLE OF THE TEN VIRGINS.—*Matth.* xxv.

This parable has occasioned much discussion and many attempts at explanation; and the general remarks and inferences drawn from it are in most cases consistent with truth. But it has appeared to me, that commentators have failed in giving the precise application of it which our Saviour gave. I apprehend that mistakes have arisen from these two sources; first, because it has not been explained *as a parable, or simile;* and next, *because the design of our Saviour in uttering the parable is overlooked.*

A parable is a fable or story drawn from familiar or common occurrences; of which the moral or application is designed to enforce powerfully some one or two simple truths. In explaining parables, it is not necessary to give a spiritual meaning to each particular of the story. E. g. In the parable of Nathan to David, we are not required to ask what is the spiritual meaning of the ewe-lamb, &c. The whole design of the parable was to impress upon David that he had sinned greatly in the matter of Uriah.

In the parable of the prodigal son, the principal object was, to reprove the Pharisees, who had complained of Jesus, because he taught publicans and sinners, and desired to bring them to repentance. Jesus, to reprove the Pharisees, introduced a familiar representation or story respecting a son who had conducted improperly—had been a shameless prodigal. This son reforms, and returns to his father in deep humiliation, desiring to be made a mere servant. The father is overjoyed at seeing his son return a penitent. But his brother, destitute of common feelings of humanity, was even angry and indignant at his father for receiving his son with so much joy.

Now this story proves that Jesus perfectly understood human nature; for it is according to universal experience, that a father should rejoice in the reformation of a prodigal child. The application of the parable was, that according to all feelings of nature, and the principles of benevolence, Jesus was justifiable for receiving, and for endeavoring to reform the vilest of men—even publicans and sinners. On the contrary, the complaining Pharisees & Scribes were as unjustifiable as was the elder son, in finding fault with his father for receiving with joy the reformed prodigal. The simple design in this parable, then, was to reprove the Scribes and Pharisees, and justify himself in his attempts to recover vile sinners from their sinfulness.

But some who are unskilful in the word of God, have attempted to give a spiritual meaning to the ring, the shoes, the fatted calf, the best robe, &c.; whereas these are only the dress or costume of the parable, and need not be explained, except by saying that they were necessary in order to make the story complete; or to give a full expression of the father's unbounded joy.

And in the parable of the ten virgins, I conceive that our Saviour had one simple object in view; and that object was *to impress upon his disciples, the importance of being at all times ready to flee from Jerusalem, when the enemy should attack it.*

I am aware that this opinion varies from the view which Dr. Scott, Dr. Clarke, and others, have taken of this parable. But I have always found a difficulty in adopting their views. I have therefore attempted to gain satisfaction from the bible itself. I will here state some of the difficulties which I found in according with any of the commentators whose works I have seen.

It is usual for them to call Christ the bridegroom in this parable. This being allowed, the next question would be, *who is the bride?* For wherever there is a bridegroom, there is of course a bride. The bridegroom, in this parable, is represented as having gone out to bring home his bride, as it was customary in those countries to do, by night. *Who is the bride?* Commentators give no clear answer. Or if they answer at all, they must say the *church* is the *bride.* It is further said, that the ten virgins denote professors of religion—five of whom, at least, were true Christians; consequently, being the church, they were *the bride.* But the ten virgins were appointed to be companions of the bride, when the bridegroom should bring her home. Here I find a difficulty which I could not surmount; and it has usually perplexed me to discover how they could be the bride, and yet the attendants of the bride.

Further, it is said that the oil denotes *grace*, and lamp a *profession.* Oil, in ancient times, was usually carried in a vessel, and was poured upon the burning wick as occasion required. It seems that all the virgins had taken oil enough for their lamps when first lighted; but the foolish had taken no oil in their vessels. The lamps of each were lighted; the virgins in waiting fell asleep; and their lamps being burning, the oil was spent, and the lamps just ready to expire. They all arose and trimmed their lamps, or put them in order; but the foolish had no oil to replenish their's. They then asked the wise for a portion of their oil. Now, if oil denotes grace, and the foolish had once received a portion of it, could they have expected to obtain a supply from their companions? Or is grace of that nature that it could be hoarded for future use? Moreover, it appears that the foolish virgins had means of purchasing more oil; for they went away and got a quantity. They went to those who vended the article, and doubtless procured some; otherwise they would not have returned and begged for admittance, as if they had some claim to the privilege of entering. If they had obtained oil, (or grace), how could they be excluded? I find then a difficulty in calling the oil grace, or in saying that it denotes grace. I cannot perceive how the resemblance between oil and grace holds good. Far-fetched and remote analogies are not satisfactory.

In arriving at the conclusion which I have adopted respecting the parable, I examined the connexion; and it appears to me that our Saviour had a special design to warn his disciples to flee out of Jerusalem, when it was about to be overthrown. At the close of the 23d chapter of Matthew, he predicted the desolation and destruction of the holy city. In the 24th chapter, he continues the subject. At the 15th verse, he begins to forewarn his disciples to flee to the mountains, when they should see a certain sign which he pointed out. (The same subject is to be found in Luke, 21st chapter.) He directs them to flee with the utmost haste. When an alarm was given, it was customary in those days to go to the top of their flat-roofed houses, to see what was the matter. Our Saviour tells his disciples, that when they shall have gone to the house-top, and found that the enemy was ready to encompass Jerusalem, they should go down on the outer stairway into the street, and flee from the city, without even going down to take a single article from the house. (See Matt. 24, 15, &c.) In describing the fall of Jerusalem, he uses most glowing figurative language, (v. 29—31.) In v. 34, he declares that this generation shall not pass till all these things be fulfilled. He commands them to watch, (v. 42); and enforces his commands by several impressive representations, (v. 43, 44.) The happy condition of a faithful servant, and the miserable fate of an unfaithful one, is depicted, (v. 45—51); and he immediately introduces the parable of the ten virgins thus:—"Then shall the kingdom of heaven be likened," &c. The word *then* shows that it is a continuation of the subject introduced in the 24th chapter.

Now examine the parable; it is drawn from eastern customs. The bridegroom and the bride, at their wedding, usually had a number of young persons, it is said not less than ten of each sex, to attend them as companions. A bridegroom went out and brought home his bride by night. After his return they had a feast, and the attendants had the privilege of sharing it. In this parable, ten virgins are represented as appointed to wait for the return of the bridegroom with his bride. They were to wait for the purpose of receiving her. While he tarried, they all fell asleep. But a cry was made, "He cometh; go ye out to meet him." The virgins arose and put their lamps in order; but the foolish found that they had omitted to procure a sufficient quantity of oil. Their lamps were gone or going out, at the very moment when they most needed them. They were in trouble. They begged for a little oil; but the wise answered that they had none to spare, and told them to go and buy where it was to be sold. They went; and before their return, the procession came and went in, and the doors were closed. They came back after the doors were closed, and begged for admittance. They were now prepared to enter: But the bridegroom would not permit them to come in. Their misery was great, because their own folly occasioned their exclusion.

After our Saviour had completed the parable, he added this solemn injunction to his disciples: "Watch, therefore; for *ye* know neither the day nor the hour in which the Son of Man cometh." As if he had said—Let the fate of these foolish virgins induce you to watch for the coming of the Son of Man to destroy Jerusalem. (Compare 24th of Matthew with 21st of Luke.) Be on the alert to escape, when the signal is given. If any of you are unprepared and unready to flee at a moment's warning, your fate may be as dreadful as that of the foolish virgins.

Such appears to me to be the design of the parable. Perhaps it may be thought that this explanation weakens the force of it; but I cannot perceive that it does. It was all important that the church should be protected in its infancy; and Jesus took measures to accomplish it, by giving them suitable warnings. And history informs us that they all did flee and escape to the mountains of Judea. Moreover, these warnings would try their faith. Those who believed Jesus, would be constantly waiting for the overthrow of Jerusalem, and would be ready to flee; while hypocrites would disbelieve and perish with the wicked Jews.

I have heard that some professed Christians attempt to prove the sentiment of "*falling from grace*," from the oil alluded to in this parable. (*See A. Clarke's Com.*) Others have attempted to prove the contrary, by saying that the foolish virgins had no oil; while the fact is, that neither the one tenet nor the other was designed to be embraced in this parable, by our Saviour. I am averse to the practice of drawing doctrines from passages which do not evidently contain them. Let the bible be fairly interpreted; and let it speak just what the speakers and writers meant to speak; and thus, and thus only, shall we obtain the "mind of the Spirit." L. D.

For the Western Recorder.

"Honour the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

This command, for in the light of a command I shall consider it, relates in the first place, to the outward and visible disposal of the worldly goods which the Lord hath put into our possession, and the blessings promised as to that earthly prosperity which the men of the world so highly esteem and idolize. But the passage requires a more noble and spiritual dedication of our substance, unto that God who is the giver of every good and perfect gift; and promises a more glorious train of blessings, which are secured to us by the gift of Jesus Christ, and confirmed by the comforting and cheering graces of the Holy Spirit.

The fulfilment of these promises, as they stand connected with the command, either in things temporal or spiritual, is but too rarely noticed, and much less improved for our own benefit, or for the advantage of others. Unworthy or selfish motives should never be presented as an encouragement to obedience. But motives to benevolent actions are presented by our heavenly Father, even to the holiest of all beings—the Saviour of sinners. "He shall see the travail of his soul and be satisfied." "He shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

The writer of this article, has had an opportunity, for the period of forty years since he entered upon the public theatre of life, to examine and attend to the connexion which subsists between the parts of the passage which stand at the head of these remarks; and has often been astonished to find such an exact coincidence in his experience with the tenure of the passage.

Liberality, or giving for benevolent objects, may be considered either the province of individuals, of collective bodies of men, or of cities and counties. Liberality does not consist exactly in the greatness of the amount contributed, but in the proportion to the ability of the contributor. The two mites of the poor widow were considered more than all who had of their abundance cast into the treasury. I shall not attempt to particularise the liberality of individuals. This might be a task too invidious. But to consider and compare the operations of this principle, in some cities and towns and districts of country, may not be unprofitable. It may stimulate to a more active liberality and bevolence.

By liberality, I mean giving both for local purposes & for more general & benevolent objects. By corresponding blessings, I mean both temporal and spiritual. By liberalities for local purposes, I would include those in which it will be supposed men may have some private or personal interest; such as colleges and other seminaries, churches, court-houses, school-houses, and other public buildings. With respect to this class of liberalities, I think no section of country will compare with the western, or which now more properly may be called the central part of New-York.—Altho' the apparent wealth is considerable; yet there are but few large capitalists. Most of the wealth has been accumulated in a short time, by mere exertion and enterprise; notwithstanding, the liberalities are great. To say nothing of the populous towns, and splendid villages, which have sprung up like mushrooms in a night, the cost of public buildings is immense. I am sensible that no inconsiderable respect is to be had to public patronage. Nevertheless, when we consider that within the space of twenty-five years, there have been erected, Hamilton College at Clinton, the Medical College at Fairfield, the Episcopal College at Geneva, the Theological Seminary at Auburn, the Baptist Seminary at Hamilton, the Methodist Seminary at Cazenovia, and several others of less note—a court-house in every county, with one academy, and frequently two—with from one to five or six churches in each original town, and from ten to thirty school-houses—besides roads, and other public improvements in every direction, and within thirty-six years from the period when the whole was a wilderness—the expense is immense. Allowing that one hundred and twenty-five towns (six

miles square) lie along between Utica and the Genesee river, the average liberality will certainly exceed in each town ten thousand dollars. Now where can we find in New-England, or in any of the old settlements, that an average amount within the same extent of territory has been paid in fifty years? And in what similar extent of country, has there ever been shed down from heaven such a distinguishing train of temporal blessings? Every eye beholds with wonder, and every traveller is filled with astonishment. Surely, "their barns are filled with plenty, and their presses burst out with new wine."

By liberalities for more general and benevolent objects, I would include missionary societies, both foreign and domestic—bible, tract, education, colonization, melioration, and other societies of various descriptions. Many of the populous cities and towns in New-England, and in the other states, may have the pre-eminence; but in view of their real comparative wealth, even this may be questioned. Let any man examine the receipts and reports of their respective societies, and he will be satisfied. Many of the ministers of the gospel are life members of most of the benevolent institutions of the day. This is not peculiar to this section of country; but it is an item of liberality. If charity will widen her garment so much as to suppose that piety has kept pace with their outward liberalities; that God is truly honoured by their substance, and with the first fruits of all their increase; then we may enquire, whether it is not equally true, that no section of country has increased so fast in numbers, of those who profess godliness with good works? And it will probably be found that no section has been so steadily and so extensively blessed with the out pouring of the Holy Spirit in revivals of religion.

The same inquiry may be extended to other cities, towns, congregations, and to individuals; and we may hence see if there is not abundant encouragement to honour the Lord with our substance, and with the first fruits of all our increase. Go on, then, and in proportion as the call for local purposes lessens, let your liberalities for more general and benevolent institutions increase; and soon may that period arrive, when the earth will be filled with the knowledge and glory of the Lord. W.

Religious Intelligence.

LETTER FROM THE SOUTH SEA.

The following is an extract of a letter from a gentleman on board the U. S. sloop of war Peacock, dated Otaheite, August 18, 1826:— *Col. Star.*

"The missionaries have wrought wonders among these people; and I fear, about this time, their labours will be interrupted by a civil war. The Queen, in whom the regency of the island is vested, during the minority of young Pomare, heir apparent to the throne, has recently married, contrary to the wishes of many of her subjects, particularly those who inhabit the south side of the island; and they are the stronger party and insist upon the Queen's abdication, or a dissolution of the marriage. But as her majesty does not think proper to comply with either of these demands, in which refusal she will be supported by the district, and most of the enlightened men, a recourse to arms will be the probable result; and if ever resorted to, it is not easy to say what will be the consequence. A general council of the chiefs and missionaries is to be held at the great council-house, near this, in a few days, to discuss the merits of the royal matrimony, at which the question of peace or war will be determined. The missionaries have packed up their movable effects, and some have embarked their most valuable things, ready to decamp upon the first commencement of hostilities."

FOREIGN ABSTRACTS.

The following were originally communicated for the Recorder & Telegraph:—

German Missionary Society.—For the last 25 years, emigrants from Germany have formed numerous small colonies, in southern Russia—extending along the shores of the Black Sea, from Odessa to Tiflis. Among these emigrants are many children of God, who are formed into churches, and who are supplied in a measure with pastors by the liberality of the Russian government and the aid of the above-mentioned society. Seven missionaries have entered on this field of labour. Their object is not simply to build up the churches already established, in their most holy faith; but under the protection of these churches, to assault the strong holds of Mahomedanism, and revive those eastern churches that have been oppressed for 1200 years by the arm of the false prophet. "They resemble so many covered ways and trenches, which conduct to the walls of a fortress that has not yet been conquered for the kingdom of God."

Armenian Church.—The numbers of this communion, according to the latest and most exact returns, are—

1. In the Russian Provinces,	42,000
2. In Turkey,	1,500,000
3. In Persia,	70,000
Total,	1,612,000

Rammaklachoke.—This place eight miles distant from Kidderpore, is surrounded by many villages, containing a population of twenty thousand souls. "Twelve months ago," says Mr. Trawin, "neither the village nor its populous neighbourhood was known to us." Now, the banner of the cross is displayed; eight souls have been brought into the marvellous light of the gospel; a flourishing school is established; Sheeb, or Seeva, a massy stone idol of some hundred pounds weight, has been demolished, and presented to the missionaries by its owners; the temple in which it was stationed has been pulled down, and a house for the worship of Jehovah is in progress on the site of its ruins. Thus does God already begin to "abolish the idols of the heathen."

At Kidderpore, and in the vicinity, there is continual though not very rapid enlargement given to the native church. The Spirit of the Lord is clearly there.

An English lady, Miss Piffard, has established five female schools at Kidderpore, which are wholly supported by her own liberality, and superintended by her own activity. Worthy devotement of wealth and strength.

CAUSE OF THE JEWS.

Under the head of "Gleanings from English Magazines," the Recorder & Telegraph furnishes the following pleasing abstracts:—

The Jews and Jerusalem.—Dr. Henderson says—"It cannot admit of a moment's doubt, that should the Ottoman power be removed out of the way, and no obstacles be presented by those who may succeed in the dominion of the intermediate regions, the Jews will, to a man, cross the Bosphorus, and endeavour to re-establish their ancient polity. To this all their wishes bend; for this they daily pray; and, in order to effect this accomplishment, they are ready to sacrifice any of the most favored advantages they may possess in Europe."

Conversion of the Jews.—Rev. P. Tuschow mentions two circumstances, which seem to him to justify the hope that the set time is at hand for the conversion of Israel. 1. There is a prevailing tendency among the Jews, to mix more than formerly with Christians, and to conform to christian habits. Hence many Jewish parents are now anxious to put their children to christian schools, and the number of Jewish students in the German universities is increasing.—2. In many cities and towns, such as Frankfort, Mentz, Dessau, &c. respectable Jews have formed themselves into associations, to encourage the learning of trades, and to raise contributions for defraying the expences of apprenticeships, and for clothing and boarding the apprentices. These associations are increasing, and the result is already visible, in the increasing cordiality and confidence cherished between Jews and Christians.

BRITISH & FOREIGN BIBLE SOCIETY.

It appears from the foreign magazines, that the check given to the operations of this important society, by the decision of the apocryphal question, was only partial and temporary:—

Some of its most efficient auxiliaries in Scotland have withdrawn their support; and more than this, have unreasonably rejected all overtures for reconciliation, that could be consistently made them. But the reaction in behalf of the parent institution is becoming very strong in England, and promises to repair the injury it has sustained from the defection of its friends at the north. New auxiliaries are continually forming; old friends in many instances are doubling their subscriptions, and a deeper and a livelier interest than ever is extensively awakened in the southern part of the empire. Thus, from evil, God educes good!

The Rev. Dr. Steinkopff, foreign secretary of the British and Foreign Bible Society, has resigned on account of ill health.

Paris Tract Society.—The Editors of the New-York Observer, in consequence of an article in that paper, concerning the Paris Tract Society, have received $50 to aid its funds, to which the editors have added $10, and solicit farther help. They say, "It is well known that thousands of dollars are every year sent to this country from France, to promote the Catholic religion in the United States; and why should not an equal amount be sent from this country to promote the *religion of Jesus Christ in France?*" The Protestants of France are not all indifferent to works of benevolence. One pastor has said, that his parishioners *take the amount of their subscriptions from the salt which they put into the wretched broth that moistens their bread.*

The N. Y. Observer says, "The Rev. Mr. Frey, of Yorkville, is about to publish a pamphlet, entitled "The Objects of the American Society for Meliorating the Condition of the Jews Explained, and Objections Answered. In 32 pages, 8vo." It will be recollected, that there has been a serious division among the directors of this institution; a part of them wishing to abandon the project of forming a *colony*, in this country, of converted and inquiring Jews; and the other part still believing the project is feasible. The major part too have discontinued the monthly publication, called "Israel's Advocate;" but it is continued by the minority, apparently on individual responsibility.

The Fast Day in Maine, appointed by the Governor, Enoch Lincoln, is to be on the 5th of April. His proclamation is short.—The following laconic sentences makes about half of it, viz:—"I recommend to each citizen to observe the day as a Christian; if he be under the influence of any vice, to banish it; if in errour, to correct it; if under obligations to others, honestly to discharge them; if suffering injuries, to forgive them; if aware of animosities, to extinguish them; and if able to do any benevolent act to any being, created by the Almighty Power to which he owes his existence and his faculties, to do it."

London Evangelical Magazine.—The profits of this work are given to the widows and children of deceased evangelical ministers. Since its first establishment, it has divided to them nearly $80,000.

From an article in the London Missionary Register, it appears that the annual receipts of the principal Missionary, Bible, Education and Tract Societies, in Europe and America, amount to more than $2,195,723.

The Rev. Dr. Miller is about to publish a work, entitled, "Letters on Clerical Manners and Habits; addressed to a student in the Theological Seminary at Princeton."

The American Bible Society has resolved on printing the gospel of Luke in the Mohawk language. The English version is to be printed on the opposite page.

Revivals.

Pittsfield, Mass.—We hear the most cheering intelligence from Pittsfield. A letter from one of the distinguished inhabitants of that village, represents the work as exceedingly powerful, and the subjects of it are already numerous. But his letter was not intended for publication. Berkshire county is indeed highly favoured of God. Richmond, Lenox, Lee, Stockbridge, Canaan, and Great Barrington, and more recently Pittsfield, and perhaps some other towns contiguous, are among the favoured places: And the work has been generally powerful. New-Lebanon, in this state, (N. Y.), where there is a powerful revival, is also contiguous to Pittsfield.

Peterborough, Madison Co. N. Y.—A revival of an interesting character has been for some time in progress at this place; and we understand that it is increasing.

Rochester, Monroe Co. N. Y.—Our accounts from this place, though not of a very definite character, are encouraging.

Ohio.—The Columbian Star mentions that the Brookfield and Goshen churches, near Zanesville, Ohio, have been refreshed the year past; and that the numbers baptised are nearly 70.

Colleges.—Yale, Middlebury and Williams Colleges, also Columbian College, (D. C.), are mentioned as visited with revivals at the present time. The revival in Middlebury College *commenced* on the late *22d of February*, which was *set apart* for *fasting and prayer in behalf of the colleges.*

Revival among the Senecas.—The intelligence contained in the subjoined communication is of a most gratifying nature. After all the buffetings which this station has had to endure from the enemies of Indian missions, the Lord has not only restored it to peace and quietness, but as it would appear, is about to visit it with the special influences of his Spirit. Would that the blessing might descend as rain upon the mown grass, or as copious showers in the desert. Will not the friends of the Redeemer remember this station in their prayers? There is need—and there is encouragement. A powerful revival among the Senecas could not but be attended with the most happy results; and who knows but it would become the signal for the descent of similar blessings upon the other stations? Let Christians within the western districts of this state remember that this station is directly within their own borders.

For the Western Recorder.

MR. HASTINGS—The following is an extract from a letter written by the Rev. T. S. Harris, missionary at Seneca, near Buffalo. The writer has consented to its publication, if you should think it expedient. It is dated the 14th ult.

Your's, &c. L. H. L.

"We are not without very encouraging hopes that God has come near to the poor *Senecas*, by the operations of his almighty Spirit. We cannot but think that God is in the midst of us, causing sinners to tremble in view of their *wretched, wretched* condition. It would have done your soul good to have been here last Sabbath. Never have I witnessed such a scene on mission ground before. In one corner you might have seen, after the usual exercise of singing, prayer, and an address by the minister—you might have seen an aged chief, who had been for many years addicted to the most vicious and degrading habits of debauchery and intemperance, rising up before his people, confessing with solemn countenance his follies and sins, and asking Christians to pray God to give him repentance. After him, you might have seen a vicious young man, attempting to say something to his people; his voice faltering, while a flood of tears ran down his face, and every look and intonation of voice manifesting that his soul was wrung with anguish. In another part of the assembly, you might have seen the wife of the celebrated pagan chief Red-Jacket, *now repudiated* by her husband, because of her determination, avowed to him, of seeking the salvation of her soul—you might have seen even her, rising up before an audience of 200 or more, and with sobs and tears asking Christians to remember her poor soul—stating that she felt she must repent, or her soul would be lost in an eternal hell!! After her, you might have seen a young man, who seems by the grace of God, to have been brought through his troubles in a great measure, and possessing *a hope* of forgiveness by the blood of Jesus, exhorting his brethren (a number of whom are very anxious) to seek the Lord while yet he was to be found. At the close of this meeting, too, you might have seen 18 or 20 souls rising up, expressing their desire that Christians would pray for them.

"This scene was witnessed on the last Sabbath; and my soul did rejoice in the hope that the Lord Jesus would yet see of the travail of his soul from among this poor people. The native members of the church are much stirred up in prayer, often addressing their unconverted brethren with tears. Our meetings within a few weeks are nearly doubled as to numbers; and poor pagans are pressing into the kingdom of God with strong cryings.

"Our mission school was visited by the operations of the Holy Spirit about the first of February. Several of the larger children were seen to be under deep conviction of sin. Our dear brother Clark (the teacher of the school) was previously roused to unusual earnestness and faithfulness with their souls. The whole school exhibited the most complete order and solemnity for several days. The Holy Spirit, after regenerating, as we hope, the souls of two or three precious immortals, retired with his more special influences from the school; but he appears to be knocking loudly at the hearts of dark and stupid souls around us. Oh, my brother, pray for us, that God might come down and work gloriously, in humbling his children and convicting and converting sinners."

St. Lawrence County, N. Y.—Extract of a letter to the editors of the Recorder & Telegraph, dated at Norfolk, N. Y. Feb. 24, 1827.

"The Lord is doing great things in this region, as you have doubtless heard. I was present at the meeting of the St. Lawrence consociation, at Parishville, on the 7th and 8th insts. The narrative of the state of religion was by far the most interesting I ever heard. Twelve societies were reported, all of which have been visited more or less with the gracious influences of the Holy Spirit during the year past. In some, the work was just commencing; and in nearly all, it was still as favourable as at any time previous. The estimate that was made of hopeful conversions within the year past was about 375, and probably more than 300 of these since the first of October last. In Parishville were estimated about 100; in East Stockholm, 120; in Potsdam, 300; in Madrid, Massena, and several other places, from 50 to 100. Truly we may say, "What hath *God* wrought?"—Since that time, I have heard from most of these places, and the good work is still going on. Besides these, there are several other places from which we have no official returns, but where the revival is extending.

"The means most used and blessed, appear to be the faithful exhibition of divine truth, particularly the lost state of man, his immediate danger, and the absolute necessity of unconditional submission into the hands of God; but especially fervent and earnest *prayer* for sinners appears to have been heard. Conversions have been most frequently very quick, and convictions distressingly pungent. Instances have been frequent where sinners have been struck under conviction in a meeting, and have not left the house until they have obtained relief. Some of their meetings have been characterised by much noise and groaning; in others, an awful stillness has prevailed.

"I commenced my labours in this place the last week in January. A good work had evidently commenced, and perhaps 20 in different parts of the society had expressed hopes. The work has been gradually and silently increasing ever since. Instances of conviction and conversion occur almost daily. No estimate is made of the hopeful conversions, but probably they may be reckoned at not less than forty."

Richmond, Va.—The Evangelical Inquirer, for March, contains the following brief notice of the good work in Richmond:—

The delightful season, with which this city has been visited, continues. The number of those that in several churches and congregations have made a profession, amounts to between four and five hundred. A more circumstantial account can be better given at some future period.

A very considerable excitement is also felt in several other parts of our commonwealth. In Norfolk, and in the county of Hanover, in the neighbourhood of Winn's meeting-house, great concern, we understand, is manifested, and numbers have joined themselves to the Lord.

WESTERN RECORDER.

UTICA: TUESDAY, APRIL 3, 1827.

The Sabbath.—The arguments of "An Old Student," &c. in favour of the Sabbath, are increasing in importance, as will be seen on a perusal of No. VII, on our first page. The arguments too, are of a political and moral, as well as of a religious nature.

If the man who wantonly tramples upon the institution of the Sabbath, is to be regarded, whatever moral qualities he may possess, as an enemy to the best interests of christian piety; so the same man, whatever pretensions he may make to a liberal and enlightened patriotism, is no less to be regarded as a practical enemy against the best interests of his country. Atheism itself being judge, this position is true. Infidelity has tried its own strength, and been obliged to say by action, as well as by language, that the influence of religion is indispensable to the very existence of human governments. Great is the guilt, then, of the individuals, who, while living under the influence of one of the most perfect and prosperous of all human governments—a government which at this moment attracts the gaze of the whole civilized race of man—do yet, in the open face of day, while standing forth the professed champions of freedom and virtue and civil liberty, boldly tread under foot that very institution, the destruction of which would drive christianity from the earth, annihilate the last vestige of civil liberty, and introduce universal anarchy and misrule. The guilt of Sabbath breaking, especially as it exists among the influential portions of community, is incalculable. The last day alone shall fully reveal it.

American Bible Society.—From a brief statement given by the editor of the New-York Daily Advertiser, we are gratified to learn that the inhabitants of that wealthy city are beginning to awaken to the cause of the Bible Society. The difficulty of obtaining suitable rooms for the society's numerous operations, it seems, led some few years ago, to the project of erecting a suitable building for the purpose, in New-York, on funds to be procured for that special object, from donations by the citizens. Ground was purchased; the building was erected; and about $9000 had been raised, chiefly by the citizens, towards defraying the expence. After the buildings had been completed, however, there was still a considerable deficiency in funds, which has since been somewhat reduced. These circumstances recently led to the calling of a meeting of some of the influential citizens, to adopt measures for the entire liquidation of the debt, which then amounted to $9000. Measures were accordingly adopted; and the sum of "*four thousand dollars was subscribed upon the spot.*"

To Correspondents.—The communications of *H.* have been received, and shall be duly attended to in their order.

A second and a third communication from *Miriam*, on the subject of election, have been received. The answer we gave to her first communication, by bringing forward the "shipwrecked mariners," should have sufficed to show, that whatever the secret purposes of an overruling Providence are, respecting the taking place of even the minutest events in the universe, those purposes form no part of the rule of our duty, and no obstruction to the exercise of our free agency, as moral and accountable creatures.

But as Miriam is not at all satisfied, it appears to us that she must be either a very serious and earnest inquirer, or a determined caviller. If the former, we would say, that a public journal is not the best medium for that peculiar advice and instruction which her case requires; but if the latter—if she would appear in false colours as a secret caviller—then we would say, there is no end to cavilling, and choose rather to refer her to the answer that the Apostle gave to just such objections as her's, in the 9th of Romans, particularly at the 20th verse.

Episcopal Watchman.—The first number of a new paper, bearing this title, has just come to hand. It is neatly executed on a quarto sheet, by H. Huntington, Jun. of Hartford, Conn.—It is to be edited by some competent person under the superintendence of the Bishop of Connecticut, and to be devoted to religion, literature, and general intelligence. It will be issued weekly, at $2 in advance; and if we mistake not, it will become a warm advocate of the *peculiar* sentiments and practices of the High Church. It takes the place of the late Churchman's Magazine, and of the Gospel Advocate, which is about to be discontinued.

Another Union of Papers.—The Wesleyan Journal, printed in Charleston, S. C. has been relinquished in favour of the N. Y. Christian Advocate, which now takes the name of Christian Advocate & Journal. The proceeds of this last mentioned paper are to be equally divided among all the annual conferences, and applied towards the spread of the gospel, and the relief of distressed or superannuated ministers.

For the Western Recorder.

DR. BEECHER'S LETTER.

MR. HASTINGS—You will doubtless have noticed that the enemies of revivals have been very busy for a few days past, in circulating printed copies of a certain confidential letter from Dr. Beecher, which has reference to the supposed character of the western revivals. The fact appears to be, that the letter was hastily written, under the influence of certain reports which had been set afloat by these same men. The Doctor himself is extensively engaged at the east, as an honoured instrument in the promotion of revivals; and could he have seen, at the distance of some three hundred miles, that the reports in question were not true—especially could he have anticipated that several different denominations of *'ans, 'ites,* and *'ists,* who have instinctively a strong fellow feeling for each other, would have presented his letter to the public in connexion with exactly such stuff as accompanies it, he would sooner have cut off his right hand than written it. Whether the Doctor is entirely excusable or not—one thing is certain—he is not thus to be palmed upon the public, as an accomplice of the enemies of revivals.

I know not, Mr. Editor, whether you may think proper to pay any farther attention to this subject; but it occurred to me, that the simple statement I have now given might be useful. Your's, &c. SCRUTATOR.

WESTERN DOMESTIC MISSIONARY SOCIETY.

From the documents which have been published from time to time by the Secretary of this Society, it cannot but have been perceived that the cause of domestic missions is rapidly gaining ground in this portion of the country—a circumstance which should excite the most heartfelt gratitude; and call forth among us an increasing spirit of liberality. The facts contained in the following communication will be read with lively interest. May not some of these facts also operate as a reproof to some of our wealthy congregations?

MR. HASTINGS—I have just received information from the Rev. Ralph Cushman, that the presbyterian church of Manlius Square have made an exertion to support a missionary in the northern part of that town, which is an important missionary field; and that for this purpose there has been raised in his church and society, $204 17.

By several gentlemen,	$150 00
By Female Miss. Association, aux. W. D. M. Society,	54 17
	$204 17

The places in which the missionary has laboured have made up one half of his support. The Rev. Erastus M. Nichols has been commissioned by the Western Domestic Missionary Society to occupy this field, and has laboured there six months. Mr. N. states, that he has usually preached from three to four discourses a week; visited from house to house, and conversed with the families; organized three Sunday school societies, which have flourished; that the one at Manlius Centre has had from 60 to 70 scholars; and that he had also a very flourishing bible class; that he has distributed several bibles and 3,800 pages of tracts, which were furnished him by the Manlius Bible Society, and the Young Gentlemen and Ladies Tract Society. During the first three months of his labours, considerable attention appeared for a little while, which promised a plentiful shower: but owing to the unfaithfulness of God's people, a few drops only were permitted to fall. The good effects of the preached word have been the edification and quickening of the saints, and the hopeful conversion of some souls.

There is nothing peculiar in the situation of the church of Manlius, to enable them to do so much for the cause of domestic missions, but a willing mind. As it respects this world's goods, many churches, that do comparatively nothing, are far before them. It is but a short time since it was with difficulty they could raise an adequate support for their own minister. They have now learnt that what they do for the general interest of the kingdom of Christ, does not diminish their ability or inclination to support the gospel at home. They have realised that "there is that scattereth, and yet increaseth;" "and he that watereth, shall also be watered himself." The example of the church of Manlius is worthy of particular attention; and were all our churches which enjoy the privilege of a settled ministry, to act on this principle of supporting at least one missionary, how soon would all our destitute churches be supplied, and the

stated ministrations of the word be enjoyed from competent preachers in every town! On the plan of operation of the Western Domestic Missionary Society, they pay their missionaries from $50 to $100 a year. If the recommendation of the Society to the churches, to organise themselves into branches of the Western Domestic Missionary Society, and if every member, male and female, old and and young, rich and poor, shall make a free-will offering to the Lord twice a year, for the purpose of supporting domestic missions—what church is there, if they will give as the Lord has prospered them, that cannot support one missionary at $50 per year? and how many that can and ought to support more than one at $100 a year?

When this subject was presented to the church of Cooperstown, the ladies, with a laudable zeal, gave assurance that they would support one missionary. The gentlemen observed that they could not do less, and hoped to do more. In the same congregation, the Fly-Creek and Hartwick Benevolent Society advanced nearly enough to support one missionary at $50; and a gentleman of that church subscribes $100 a year. So that this church of Cooperstown alone will support four missionaries. How many gentlemen are there, of distinguished piety and liberality, in many of our congregations, who need only to have this subject presented to them, to induce them cheerfully to support a missionary: And in what way can they do so much good, at so small a sacrifice; even should one soul only be rescued from ruin by the labours of a year, when in the estimation of the Lord of the universe, the value of a soul outweighs a world?

The example of the ladies of the churches of Cooperstown and Manlius are worthy of notice; and we trust they are but the beginning of many similar cases which we shall be able soon to present.

We have received—

From the church in Adams, thanksgiving collection,	$12 00
Do. North-Adams,	1 50
From Paul Abbott, Esq. annual subscription,	10 00
And to constitute his pastor, David Kimbal, a life-member,	30 00
Collection in congregational church, Paris,	13 35
Do. Utica,	39 51
From Female Charitable Society for Domestic Missions,	3 00
Young Ladies' Domestic Missionary Society, of Verona,	11 00
From Hartwick, Otsego co. thanksgiving collection, per Rev. J. Prentice,	11 00
Donation from Gerrit Smith, Esq. Peterboro',	20 00
	$151 36
	204 17
Total,	$355 53

J. F. SCHERMERHORN,
Cor. Sec'ry W. D. M. S.

The following note was accompanied by an enclosure of three dollars:—

To Rev. Mr. Schermerhorn.

The within trifling donation is the free will offering of a young man, who begs an interest in your prayers, that he may be taught to *realise* from whose kind bounty he receives wherewith to make this offering.

He also begs you will offer a wish to kind Heaven, that he may receive the blessed influences of the Holy Spirit; and that his faith and reliance upon the Redeemer may be strengthened.

It is needless to say this poor amount is for the domestic mission cause—one in which he ardently hopes your valuable labours will be abundantly blessed.

Utica, March 22, 1827.

For the Western Recorder.

"WHOM WERE YOU TALKING TO?"

A professor of religion, who, it is believed, was a godly man, had set apart with some of his brethren, a portion of time for special prayer. On one of these occasions, he felt a greater earnestness than usual, and had spoken, as he afterwards supposed, in an audible manner; when he was overheard by a little daughter of four or five years, in an adjoining room. On his appearance at the fire-side, the little prattler advanced, and with peculiar anxiety inquired, "*Pa, whom were you talking to?*"

Surely, Mr. Editor, the question is one pregnant with interest and full of meaning. Not only must it have found its way to the bosom of the father; but it may serve as a keen arrow to the hearts of all. It addresses itself to worldly professers of religion in their devotions. Who can be the object of their prayer? From whom do they receive such a famine as to spiritual joy? Can it be from Jacob's God? Surely not; for with him is fulness of joy. Is it from the God of Elijah? Surely not; for he answered the prayer of his servant by fire from heaven. His ears are ever open to the prayers of his children; he sends none of them empty away. But do not worldly professors sometimes pray to the God of this world? True, they may assume the attitude of prayer; and use the set form of speech, as if addressing the true God; but where, in the mean time, is the heart? With whom does *that* hold communion; with God or mammon?

"*Whom have you been talking to,*" stupid Christians, when you come from your devotions, without a thought of God, mingling with the world in its gay scenes and frivolous amusements? Surely it was not to Him who knows all things—the thoughts of the heart, its hypocrisy, as well as the language of the lips. It was not to Him whose eye pierces the hidden things of creation and of man. It was not to Him who governs all things, from the least even to the greatest; and surely it was not to Him who answers prayer with heaven's blessings.

Whom are you about to talk to, professing Christian, as you go to the house of prayer? Is it to him whom you would consult about your farm, your merchandise, or your cattle? If this be the language of your lips and heart, as you proceed to the house of God, or to the circle of prayer, we may reasonably conclude that you are about to hold converse with some heathen deity—some modern Pan—some presiding genius over domestic and secular affairs.

When Christians are seen returning from church, or from religious meetings of any description, with countenances full of levity and mirth, and whose actions bespeak the language of the countenance; whose conversation is upon the manner of the performance, the eloquence of the speaker; drawing comparisons between him and others who minister at the altar; remarking upon dress, its various changes, and the fashions of the times; retailing the news of the day, and balancing character in the unhallowed scales of slander and detraction; we are ready to inquire, professing Christian, *Whom have you been talking to?*

When we enter a worshipping congregation, and find the attention placed upon things of minor consequence, upon the entrance of a stranger, or an accession to their number; when we hear the buzz of the whisperer; when we behold the eye vacant of all expression but that of the scenery of the place, rolling from object to object, from seat to seat, and from face to face; when we hear the snoring of drowsy hearers, and behold the head nodding to the invitations of Somnus, instead of the gospel, and this too in the worship of God, we are led to exclaim with solemnity, *Whom are they talking to?*

Finally, it is a question that presents itself to all who pray to God, or attend upon his worship. *Whom are you talking to?* comes home to the man who leads in worship and to those who join; to the saint and to the sinner; to the high, proud, and mighty, as well as to the low, humble and weak. But few, ah! few pray and adore, as if acquainted with the real character of the being whom they attempt to worship.

J. S.

For the Western Recorder.

MR. EDITOR—In looking over the religious publications for a few months past, my heart has been gladdened by the narratives they contain, of the revivals with which God in mercy is visiting his churches in our land. But in these narratives, I have sometimes seen a sentiment similar to the following, which I can but think unscriptural:—

"When Christians were the most profoundly asleep; the most indifferent to the glory of God; possessed least of the spirit of prayer; were the most loose and careless in their deportment, and most conformed to the world; this was the time the Lord selected to cause the impenitent to begin to be alarmed, and to flee to Christ for refuge."

Now it appears to me, that those who advance such a sentiment as this, do it without due consideration. For my own part, I have been accustomed to think that it was when *all the tithes were brought in*, that the Lord poured out his abundant blessing; that Christians were to expect a blessing, only, in the faithful discharge of duty; and that if they would *receive*, they must *ask*. But if the sentiment alluded to be correct, I am brought to the conclusion, that very many of the ardent friends and promoters of revivals, together with myself, are laboring under a serious mistake. If you, Mr. Editor, can throw any light upon this subject, you would at least confer a favour upon one who is sincerely desirous of knowing what is DUTY.

REMARKS.—The erroneous sentiment abovementioned, is but one among the many which proceed from the mistaken notion of referring every thing relative to the subject of revivals immediately to the secret purposes of God. But to *have a revival*, as we have often observed, is only to be *revived*. Churches are collections of individual Christians; and when such individuals *feel* that they *need* reviving, (which is often after a period of great coldness and declension), then they will be up and doing; they will arise and call upon their God, and he will pour out his spirit upon them; and then, and not till then, will sinners be seen fleeing from the wrath to come. It is only "when Zion *travaileth*," that she "bringeth forth children." It usually happens, however, that many of the members of a church slumber on, without noticing the early appearances of a revival, or even *feeling* that such a blessing would on the whole be desirable. Or if they faintly desire the blessing, they have not faith to wrestle for it in prayer. They are unbelieving—not even *looking* for a revival. When such persons are suddenly startled at the cry of converted sinners, it is perfectly natural for them to think that a revival has just "*broken out*" among the impenitent. But depend upon it, wherever there is a revival, *somebody* has been *praying*.

The object of the following notice is very important, and we hope there will be a general attendance according to the request:—

NOTICE.—The friends and patrons of the contemplated Oneida Academy are respectfully invited to meet at the session room of the 1st Presbyterian church in Utica, on Friday the 6th inst. at 2 o'clock, P. M. for the purpose of electing trustees for the ensuing year.

J. FROST, } *Agents.*
G. W. GALE, }

Political.

NEW-YORK LEGISLATURE.

Saturday, March 14.—The Senate refused to concur in a resolution from the House, directing the Comptroller to suspend proceedings for the collection of interest due from purchasers of land in New-Stockbridge.

The bill relative to the Erie and Champlain canals occupied the Senate, in committee, during the rest of the day.

In the Assembly, a bill passed, in committee of the whole, for improving the navigation of the Hudson river, from near Troy to the deep water below Coeymans. It appropriates $14,000, to furnish a dredging-machine, on condition that a sufficient sum shall be raised by individuals or places interested to keep it in operation for at least two years.

Monday, March 26.—In the Senate, the day was again spent in committee of the whole, on the bill relative to the canals.

In the Assembly, Mr. Sill reported a bill to amend the charter of Utica.

The House resolved to meet twice a day, at 10 A. M. and 5 P. M.

The House then went into committee of the whole, on the bill from the Senate, regulating the manner of electing justices of the peace. The bill provides that justices shall be chosen at the annual state elections.

Mr. Stevens offered a substitute for the bill, providing that they shall be elected at the annual town meetings, and contended at length, that the phraseology of the amendment to the constitution required that the justices should be chosen at town meetings.

Messrs. Speaker, Skinner, Hamilton, Doty, and Wardwell, spoke in favor of the substitute. Messrs. Barstow, Sacket, Eldredge, Mosely, Fish, Foote, Granger, and Parke, maintained that the bill from the Senate was in accordance with the meaning of the constitution. The committee refused to receive the substitute, by a vote of 52 to 33. The first section and several succeeding sections of the bill then passed; when the committee rose, and the house adj'd.

Tuesday, March 27.—In the Senate, a petition was presented for a division of the town of Paris.

The Senate unanimously agreed to the amendments made by the House to the lottery bill, with certain amendments to those amendments. [As the bill now stands, the managers and their agents are not required to pay for licenses to sell tickets; and no shares can be sold but such as are signed by the managers. The sale of foreign tickets is prohibited.]

The bill relative to the Erie and Champlain canals passed the Senate, in committee of the whole, and was ordered to be engrossed.

In the Assembly, Mr. Otis Bigelow, of Onondaga, and Mr. Jacob L. Larzelere, of Seneca, were appointed commissioners to drain the Cayuga marshes, in the place of Messrs. Manro and Thomas, resigned.

The House again went into committee of the whole on the bill from the Senate, prescribing the manner of electing justices of the peace, agreed to the same, and reported it to the house. Mr. Stevens then renewed his motion, to have the election take place at the town-meetings, instead of at the annual elections; but it was lost, 66 to 38, and the bill was agreed to.

The committee of the whole also passed the bill to amend the militia act. [One of the sections appropriates $10,000, to purchase field-pieces and equipage for the use of the artillery companies not provided with them.]

Wednesday, March 28.—In the Senate, Mr. Viele offered the following resolution, which was adopted:—

Resolved, That the clerk of the Senate cause the portrait of Christopher Columbus, presented to the Senate by Mrs. Maria Farmer, in 1784, to be removed from the city of New York, and put up in some suitable place in the senate chamber.

The committee of the whole took up the bill to restore to Myron Holley certain real estate conveyed by him for the use of the people of this state, and agreed to the same, and the report of the committee was laid on the table.

In the Assembly, the bill to amend the act to regulate elections, and to regulate the election of justices of the peace, was read the third time and passed, ayes 80, noes 17.

The House went into committee of the whole, on the amendments of the Senate to the amendments of the house, to the *lottery bill*. A long debate arose; some members were for adopting the amendments, that the hazard of losing the bill altogether might not be incurred, while others strenuously insisted that they should be rejected. The Senate got some hard hits, for having, in the language of Mr. Granger, *advanced backward*, in their endeavors to check the evil of lottery gambling, by lessening the price of licenses, and permitting the sale of shares. The committee rose and reported, without taking a question, and the amendments were ordered to be printed.

The House then went into committee of the whole, on the bill to provide for making a section of a state road, through the southern counties, from Lake-Erie to the Hudson. Mr. Sherman explained and defended the provisions of the bill, and the first section passed, ayes 39, noes 33. Before going through with the bill, the committee rose, and the house adjourned.

In the evening session, the House adopted the following resolution:—

Resolved, (if the Senate concur), That there be an extra session of the Legislature, to be held on the 2d Tuesday in September next, at the capitol in the city of Albany, for the sole and only purpose of examining and re-enacting the revision of the statute laws of this state, submitted for their consideration.

Another resolution was adopted, that the Legislature will adjourn on the 10th day of April.

Thursday, March 29.—In the Senate, the bill relative to the common school and literary funds, passed in committee of the whole, so amended as to transfer to the school fund the balance due on the state loan of 1786, (about $30,000), together with $100,000 of bank stock belonging to the state; and the report of the committee was laid on the table.

In the Assembly, the bill to divide the town of Whitestown, the new town to be called New-Hartford, passed in committee of the whole. It was supported by Mr. Bucklin and the Speaker, and opposed by Messrs. Sill and Johnson. The house concurred in the report of the committee, 65 to 35.

The House again went into committee of the whole, on the amendments of the Senate to the *lottery bill*. After debate thereon, all the amendments were *rejected*, and the committee rose and reported. The House agreed to the report, and refused to adopt a resolution to appoint a committee of conference on the disagreement of the two houses. [Of course, if the Senate adhere to their amendments, the bill is lost.]

Friday, March 30.—In the Senate, Mr. Dayan reported a bill to divide the town of Paris.

A message was received from the Assembly, informing that they did *not concur* in the amendments made by the Senate to the amendments of the House to the lottery bill.

Mr. Spencer said that the main difference between the two houses was as to the propriety of allowing the managers to share tickets, and to appoint agents to sell tickets free of charge for license, as proposed by the Senate. To test the feelings of the Senate, therefore, he would move that the Senate recede from its amendments.

This motion gave rise to a debate, which continued more than two hours; when the question was taken, and the motion was carried; ayes 12, noes 9. So that the bill has passed, and only requires the signature of the Governor to become a law.

In the Assembly, the day was spent in the discussion of the bill to tax non-resident lands in the counties within the Holland Purchase. The bill was so amended as to extend its provisions to the whole state; when the committee rose.

FOREIGN.

From the South Sea Islands.—Capt. Bunker, of the Ontario, recently arrived at Nantucket, left the Society Islands on the 3d Nov. last. He informs the Editor of the Inquirer, that the natives were afflicted with a species of plague, extremely virulent and fatal in its nature, and rapid in its progress. Of this disorder, many of the inhabitants of Taheita and Ulieta had been carried off, and others were dying daily. Capt. B. was informed by two English gentlemen, who had just arrived from the last mentioned island, that the distemper was then raging in an extraordinary manner; that at Taheita there were ten dead bodies found in one house. As soon as one member of a family was attacked, the others abandoned the unfortunate victim to his fate. This distemper did not affect the white residents. Although the contagion had not reached Huaheina, the natives were apprehensive of its approach. A similar distemper, we believe, says the editor, many years since nearly exterminated the Indian population of Nantucket.

Spain and Portugal.—The following letter from Gibraltar, dated the 10th February, received at Baltimore, furnishes the latest political intelligence from the Peninsula:—"In public affairs there is no particular novelty. The British troops are to be stationed for the present at forty to fifty miles from Lisbon, while a Spanish force is placed towards the frontier of Portugal, where the rebels (as they appear to be now called by King Ferdinand) have been dispersed; and all seems to be quiet for the present, though with no good will towards each other. The French troops which were at Madrid have left that capital, but full 7000 soldiers of that nation remain in full military possession of Cadiz, and that neighbourhood, and where it is generally believed they will remain. Spain is in no manner prepared for war, whatever the disposition may be. We have no idea that the peace of the Peninsula can be farther disturbed for the present."

Hurricane.—A letter from Teneriffe, to a gentleman of this city, says the N.Y. Daily Advertiser, dated 25th January, communicates some particulars respecting the hurricane which commenced on the 7th of November last.—The French ship Gabrielle was wrecked off the town, and fifteen persons were drowned.—Four foreign vessels were wrecked at Santa Cruz. The greater part of the valley of Oratavo was converted into a desert. Lands to the value of $500,000, were swept away. From the returns made, it appears that 242 persons were drowned, 311 houses swept off by the torrent, 112 greatly damaged, and 1009 head of cattle were destroyed.

DOMESTIC.

Proclamation by De Witt Clinton, Governor of the state of New York.

Whereas the measures adopted for the discovery of William Morgan, after his unlawful abduction from Canandaigua, in September last, have not been attended with success; and whereas many of the good citizens of this state are under an impresion, from the lapse of time and other circumstances, that he is murdered. Now, therefore, to the end, that, if living, he may be restored to his family, and if murdered, that the perpetrators may be brought to condign punishment, I have thought fit to issue this proclamation, promising a reward of One Thousand Dollars for the discovery of the said William Morgan, if alive; and if murdered, a reward of Two Thousand Dollars for the discovery of the offender or offenders, to be paid on conviction and on the certificate of the Attorney-General, or officer prosecuting on the part of the state, that the person or persons claiming the said last mentioned reward, is or are justly entitled to the same under this proclamation. And I further promise a free pardon, so far as I am authorised under the constitution of this state, to any accomplice or co-operator who shall make a full discovery of the offender or offenders.—And I enjoin it upon all officers and ministers of justice, and all other persons, to be vigilant and active in bringing to justice the perpetrators of a crime so abhorrent to humanity and so derogatory from the ascendancy of law and good order.

In witness whereof, I have hereunto set my hand and the privy seal, at the city of Albany, this 19th day of March, Anno Domini, 1827.

(L.S.) DE WITT CLINTON.

Return of the ship Chancellor.—We regret being under the necessity of announcing the return into port, in distress, of the ship Chancellor, Capt. Baker, which sailed on the 14th ult. for Napoli di Romania, with a cargo of provisions, &c. for the relief of the suffering Greeks. We learn from Capt. B. that on the 14th, they experienced a severe hurricane from the northeast, which shifted to the northwest, and did considerable damage to the ship. Her decks were completely swept of every thing; the bulwarks, stanchions and rails broken and stove, and the ship very leaky in her upper works. Two of the seamen were considerably injured. On the 18th, experienced another gale, and lay to until it abated. The crew have suffered very much. The Chancellor will, we understand, be repaired and refitted immediately, and proceed on her voyage.—*New-York Gazette.*

Another Supply Ship sailed.—The brig Tontine, Capt. Harris, sailed on Thursday, the 22d ult. from Philadelphia for Candia, with 2,300 bbls. of provisions, for the relief of the suffering Greeks; the cargo having been purchased by the charitable donations made in Pennsylvania for that purpose. She was saluted with the acclamations of numbers assembled on the wharf to witness her departure.

Steam-Boat Disaster.—On the 22d ult. the steam-boat Oliver Ellsworth, on her way from Hartford to New-York, met with a melancholy accident, when about seven miles from Saybrook, by the bursting of the flue of the boiler, which threw off the top of the boiler itself, and was followed by an instantaneous discharge of steam and hot water. The water immediately extinguished the fire, but a thick volume of smoke and steam rushed into the cabins, and drove the passengers upon deck, several of whom were much scalded. One of the firemen, named Andrus, was so much scalded as to perish in a few moments. Seven passengers and two of the crew, were also severely injured. Among those badly scalded, were two men named Goodwin, and Mr. Wilcox, steward of the boat; also, Mr. Stephen Lockwood, of New-York.—Rev. Dr. Spring, of New-York, was on board the boat, on his return from Hartford, where he had been to attend the ordination of his brother. Mr. Lockwood accompanied him as a delegate. Mr. L. survived until Saturday evening, when he died on board the boat, on its return to New-York, in tow of the Macdonough. Mr. L. was recording secretary of the American Home Missionary Society.

The Hudson Republican, of Tuesday last, says—"The remains of the late Hon. Wm. W. Van Ness, arrived in this city on Thursday morning last, in the steam-boat Constellation. At 10 o'clock, a procession was formed, consisting of the rev. clergy of the city, the common council, members of the bar, law students, mourners, and citizens. They followed the hearse from the wharf to the public square, where the procession was dismissed. Most of the citizens, however, had carriages in waiting, and in them accompanied the remains to the burial place of the family in Claverack, where they were deposited. All the proceedings tended to express the deep sentiments of respect which are entertained by our citizens, for the memory of one, who, when living, was deemed an ornament to his country."

Another Imposition.—How long will men suffer themselves to be deluded with the belief that self-moving power can be discovered? The New York papers furnish accounts of a bubble which has just burst in that city, by which many were swindled out of their money. A Mr. Baxter pretended to have invented a "self-moving water-wheel." It was constructed with sufficient ingenuity to deceive many persons; and had inspired so much confidence, that a company was formed, the shares of which sold out rapidly, and advanced in a few days from a small sum to $1000 per share. On Thursday evening, 22d ult. several of those interested were desirous of examining the machine, and after being detained several hours in front of the building, resolved upon breaking into it. This they accordingly did; and upon tearing up the floor under the machine, found a cavity large enough for two men to turn cranks. The whole business was therefore found to be a second Redheffer affair. The contriver was the next day apprehended tho' not without much difficulty and strict searching, and carried to the police office.

The President's proclamation has already been brought to bear, by the revenue officers of New-York ordering off the British schooner Morning Star, which arrived there from St. Johns, N. B. and was directed to depart within 24 hours.

Literary.—Messrs. J. & J. Harper, of this city, have published in a handsome octavo volume of more than 500 pages, "*The Life & Remains of Doct. Edward Daniel Clarke,*" well known as the author of Travels in Russia, Greece, Palestine, &c. Doct. Clarke was a man of talents and learning, and his travels are among the most entertaining and instructive that are to be found in the language. As far as we have had opportunity to examine the contents of this work, we believe it will be found one of the most interesting of his publications; and we have no doubt the publishers of the American edition will find a ready sale for their impression.—*N. Y. D. Adv.*

ORDINATIONS.

Ordained at Brookline, N. H. as pastor of the congregational church and society, the Rev. *Jacob Holt.* Sermon by Rev. H. Moore, of Milford.

Rev. *Charles L. Cook* was ordained pastor of the baptist church in Hanson, Mass. Sermon by Rev. Mr. Grafton, of Plymouth.

Rev. *William Philips* was ordained over the baptist church in Attleborough, Mass. Sermon by Rev. D. Benedict, of Pawtucket.

Installed in Torrington, Conn. Feb. 28, Rev. *Wm. R. Gold*, as pastor of the congregational church in that place. Sermon by Rev. Mr. Hart, of Plymouth, from 2d Tim. ii: 15.

At Washington city, Rev. *Rollin H. Neal*, of Bristol, Ct. as pastor of the second baptist church in that city.

MARRIED,

In New-York, on the 23th ult. Hon. *Samuel Young*, of Saratoga county, to Mrs. *Sarah Lasher*, of New-Hurley, Ulster county.

DEATHS.

In this village, on the 31st ult. after a lingering illness, Mrs. *Catharine Roper*, wife of Capt. William Roper, and only daughter of Lawrence Trimper, Esq. of Staunton, Virginia, aged 34. On the 1st inst. a child of Mr. Lemuel Gage, aged about 4 years.

In Salem, Washington co. on the 20th ult. Mrs. *Maria M'Lean*, wife of John M'Lean, Jun. Esq. and eldest daughter of Anthony I. Blanchard, Esq. in the 31st year of her age.

In Monson, Mass. at the residence of Rev. Simeon Colton, on the 17th ult. *Nicholas Vlasopolos*, a native of the island of Ithaca, a part of Greece, aged 21. He was one of the eleven youths who have been noticed in some of the public prints, as in a course of education under the patronage of the American Board of Commissioners for Foreign Missions. This youth, in company with two others, sailed from Smyrna, in Asia, in the month of April, 1826, and arrived in Boston, in June following. From Boston he went immediately to Monson, with one of his companions, where both became members of the academy in that place.

In the Arkansas territory, sometime last autumn, Capt. *John Brown*, the father of Catharine and David Brown, aged about 65 years. He had been a member of the church of Christ among the Cherokees, nearly five years, and adorned his profession to the last, by a bright example of piety and benevolence. Mr. Brown had the satisfaction of seeing two sons and four daughters also members of the christian church.

NOTICE.

A PERSON in the DRY GOODS Business in this village, takes this method of making it known that he is in want of a Partner in that business, who has some capital, is acquainted with business, is a good salesman, of a good moral character, and who is acquainted in the country. Any person wishing to form such a connection, will please leave a line at this office, directed to B. SHELDON.

Utica, March 17, 1827. 12w3.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes. May 24, 1826.

Draper's & Tailor's Notice.

OTIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

BY virtue of a writ of fieri facias, issued out of the supreme court, and to me directed and delivered, against the goods and chattels, lands and tenements of *Loring Delano*, I have seized and taken all the real and personal property of said Delano, consisting of two Lots—one situate on Genesee-street, & bounded north by land owned by C. P. Kirkland, Esq. east by land owned by —— Hopper, south by land owned by S. D. Childs, west by Genesee street, being the same now occupied by said Delano—the other situate on LaFayette street, and running back to Columbia street, bounded north by LaFayette street, east by land owned by Mrs. White, south by Columbia street, and west by land owned by H. Huntington, being 80 feet front on LaFayette street, 110 on Columbia street, and 240 deep—with a quantity of Household Furniture, and about 100 volumes of Books; which property I shall expose to sale, as the law directs, at the Canal Coffee-House, in Utica, on the first Tuesday of April next, at 10 o'clock in the forenoon.

For D. PIERSON, Sheriff,
A. HUBBELL, Deputy.

Dated Utica, Feb. 13, 1827. 7w6

POSTPONEMENT.

The above sale is postponed till Friday the 6th of April next, at 10 o'clock, A. M. at the same place. For D. PIERSON, Sheriff,

April 29, 1827. A. HUBBELL, Deputy.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

PRIZE POEM,

Designated by the Judges of Original Poetry in the Boston Recorder & Telegraph for 1826.

THE SACRIFICE OF ABRAHAM.

Morn breaketh in the east. The purple clouds
Are putting on their gold and violet,
To look the meeter for the sun's bright coming.
Sleep is upon the waters and the wind;
And nature, from the wary forest leaf
To her majestic master, sleeps. As yet
There is no mist upon the deep blue sky,
And the clear dew is on the blushing bosoms
Of crimson roses in a holy rest.
How hallow'd is the hour of morning! meet,
Aye, beautifully meet, for the pure prayer.

The patriarch standeth at his tented door,
With his white locks uncover'd. 'Tis his wont
To gaze upon that gorgeous orient;
And at that hour the awful majesty
Of man who talketh often with his God,
Is wont to come again and clothe his brow [eth
As at his fourscore strength. But now he seem-
To be forgetful of his vig'rous frame,
And boweth to his staff as at the hour
Of noontide sultriness. And that bright sun—
He looketh at its pencill'd messengers
Coming in golden raiment, as if all
Were but a graven scroll of fearfulness.
Ah, he is waiting till it herald in
The hour to sacrifice his much lov'd son!

Light poureth on the world; and Sarah stands
Watching the steps of Abraham and her child
Along the dewy sides of the far hills,
And praying that her sunny boy faint not.
Would she have watch'd their path so silently,
If she had known that he was going up,
Ev'n in his fair hair'd beauty, to be slain
As a white lamb for sacrifice?—They trod
Together onward, patriarch and child, [shade
The bright sun throwing back the old man's
In straight and fair proportions, as of one [up
Whose years were freshly number'd. He stood
Ev'n in his vigorous strength, and like a tree
Rooted in Lebanon, his frame bent not;
His thin white hairs had yielded to the wind,
And left his brow uncover'd; and his face,
Impress'd with the stern majesty of grief
Nerv'd to a solemn duty, now stood forth
Like a rent rock, submissive, yet sublime.
But the young boy, he of the laughing eye
And ruby lip, the pride of life was on him.
He seem'd to drink the morning. Sun and dew,
And the aroma of the spicy trees,
And all that giveth the delicious east
Its fitness for an Eden, stole like light
Into his spirit, ravishing his thought
With love and beauty. Every thing he met,
Buoyant or beautiful, the lightest wing
Of bird or insect, or the palest dye
Of the fresh flowers, won him from his path,
And joyously broke forth his tiny shout,
As he flung back his silken hair, and sprung
Away to some green spot or clustering vine,
To pluck his infant trophies. Every tree
And fragrant shrub was a new hiding place.
And he would couch till the old man came by,
Then bound before him with his childish laugh,
Stealing a look behind him playfully,
To see if he had made his father smile.

The sun rode on in heaven. The dew stole up
From the fresh daughters of the earth, and heat
Came like a sleep upon the delicate leaves,
And bent them with the blossoms to their dreams.
Still trod the patriarch on with that same step,
Firm and unfaltering; turning not aside
To seek the olive shades, or lave their lips
In the sweet waters of the Syrian wells,
Whose gush hath so much music. Weariness
Stole on the gentle boy, and he forgot
To toss his sunny hair from off his brow,
And spring for the fresh flowers and light wings
As in the early morning; but he kept
Close by his father's side, and bent his head
Upon his bosom like a drooping bud;
Lifting it not, save now and then to steal
A look up to the face whose sternness aw'd
His childishness to silence.

It was noon;
And Abraham on Moriah bow'd himself,
And buried up his face, and pray'd for strength.
He could not look upon his son, and pray.
But with his hand upon the clustering curls
Of the fair, kneeling boy, he pray'd that God
Would nerve him for that hour. Oh, man was made
For the stern conflict. In a mother's love
There is more tenderness; the thousand chords
Woven with every fibre of her heart,
Complain, like delicate harpstrings, at a breath;
But love in man is one deep principle,
Which like a root grown in a rifted rock,
Abides the tempest. He rose up, and laid
The wood upon the altar. All was done.
He stood a moment—and a deep quick flush
Pass'd o'er his countenance; and then he nerv'd
His spirit with a bitter strength, and spoke—
"Isaac! my only son." The boy look'd up,
And Abraham turn'd his face away and wept.
"Where is the lamb, my father?" Oh the tones,
The sweet, the thrilling music of a child!
How it doth agonise at such an hour!
It was the last, deep struggle: Abraham held
His lov'd, his beautiful, his only son,
And lifted up his arm, and call'd on God;
And lo! God's angel staid him; and he fell
Upon his face and wept. ROY.

DIFFERENT DEPARTMENTS IN MUSIC.
NO. XXIII.
ORATORIOS.

We have intimated that oratorios contain many specimens of composition, which would produce a favourable influence on an audience at large, though executed under circumstances that were unfavourable. These are such as relate chiefly to historical portions of scripture. A few instances may serve to illustrate our meaning.

"Total Eclipse," in the oratorio of Sampson, when sung with real pathos, leads us readily to feel for the calamities of that ancient personage.

"Sin not, O King," as personating the sweet singer of Israel, charming away the dæmons from the bosom of Saul, is calculated, also, under almost any circumstances, to leave a favorable impression upon us.

Boyce's "Softly rise, ye southern breeze,"—almost the only thing we could select from his "Solomon,"*—is also calculated to produce on the whole a good impression. The auditor would not suspect for some time, that reference was had to the gentle and kindling influences of the spirit of grace upon the heart; but by the time the discovery would be made, the heart that was piously inclined would be prepared to desire and receive such influences, and till then the mind would be occupied with the description.

Many of the movements in King's Intercession, when separated from the general plot, would exert, on the whole, a favourable influence on almost any audience; such, for instance, as relate to Adam and Eve—"Must I leave thee," "Lament not," "With sighs the air frequenting," &c. "Why comes not death," is an exception; and those portions of the oratorio which set forth supposed conversations between the first and second persons of the glorious Trinity, are perpetually liable to be "abused" and misapprehended by the listening multitude. Yet several of these same portions *might be so managed*, perhaps, as to shed an influence decidedly pious on a *serious* assembly. This, however, must not be done in a theatre, as is often the case in Europe; nor must the prominent managers and performers be even suspected of belonging to a theatrical corps. For the devotees of amusement, or the associates of vice, however decent of themselves, are not the proper persons to set forth the nature and importance of religion.†

"The Marv'lous Work," in the oratorio of the Creation, gives us a lively idea of the praise of creative Wisdom, as sung forth by the heavenly hosts. This, at least, is the character of the music, aided by now and then an intelligible phrase of the words;‡ and under almost any circumstances, the gladness and marvellousness would seem to be celestial, though the auditor himself would still *keep his place on earth*. "Awake the harp," is of a similar nature; but the sentiment falls in the chorus immediately connected with it, where we are called off to admire the *mechanical* ingenuity of the composer, in working up an ugly and inexpressive subject into an elaborate fugue. "The Heavens are telling," cursorily noticed in the last and in former essays, is a chorus full of spirit and animation; but it rather reminds us of the grandeur of earth, than of the theme set forth in the 19th psalm—"The heavens declare," &c.

But it is needless to multiply examples of this nature, further than to illustrate the principle in hand. No one would think of delivering a sermon, merely for the sake of displaying the fascinations of oratory, or of offering an audible prayer to the God of heaven, in the presence of those who should assemble to witness his gifts, or feast themselves with the melody of his enunciation. Such an attempt would be a direct insult to the Eternal. Nor is it less criminal to *sing* forth the praises of God to the honour of men, than it would be thus to *speak* them forth to human honour. Wherever the gratification of taste is a prominent object, narration and description to a certain extent may properly be resorted to; but under such circumstances, the minds of the generality of listeners will seldom be fully prepared to join in direct acts of worship. The incongruity is manifest. The musician is bound ever to adapt his selections and performances to times and circumstances. Worship and refined gratification of taste are distinct things, which should be kept separate—except that so far as the latter can be made to contribute to the former, it is properly admissible. To reverse this order of things would be direct profanation.

* The words of this oratorio are what might be called a secular or profane paraphrase of a part of the Songs of Solomon; and the general character of them is as far removed from spirituality, as almost any other amatory specimens. Take the following as an example:—

"O fill with cooling juice the bowl;
Assuage the fever in my soul;
With copious draughts my thirst remove,
And soothe the heart that's sick of love."

† This principle is less important in historic painting, because the artist is not personally present.

‡ The words are, if any body can fully interpret them—"The marv'lous work beholds amazed the glorious hierarchy of heaven; and from the ethereal vaults resound the praise of God, and of the second day."

Miscellaneous.

From the Boston Recorder & Telegraph.

GLEANINGS FROM ENGLISH MAGAZINES.

Education in Foreign Countries.

In the Netherlands, the system of mutual instruction is now firmly established and in full action. Handsome donations have been received from the king, princes, and town of Brussels.

In Denmark, the same system enjoys the patronage of the king, and the effective support of the nobility and clergy. In this kingdom, are more than a thousand schools established on this plan; and religious instruction is provided for, by royal enactment.

In Sweden, the schools are generally prosperous, and enjoy the royal patronage. The funds of the institution are increasing, and a central school is about to be built at Stockholm, for the training of instructors. In Norway, the system has been recently introduced with good effect.

In Russia and Tuscany, the schools are going on well.

In France, within two or three years, they have made a retrograde movement, owing to the withdrawal of the patronage of government.

In Spain and Portugal, little, if any thing, is doing at present. From these, as well as a thousand other facts, it is manifest, that where the *Bible* is not valued and read by the mass of the people, the advantages of education and civil liberty are not appreciated.

"*Aha! So would we have it.*"

The recent disputes among the members of the British and Foreign Bible Society, have been copied into all the popish journals of Italy, and are looked upon as a great omen of good to the true church! "There was always something about that institution, which terribly frightened the Papists, and they are already singing songs of triumph, at the prospect of its fall." The same disposition is manifested by the enemies of religion generally, when occasion offers; and no unfriendly strife occurs among Christians, without encouraging the hopes, and inspiriting the efforts of the ungodly to pull down and destroy. Ought not such a fact to teach circumspection? Ought not Christians to learn, that by furiously contending for small peculiarities, they discover to the world, a greater concern for their individual honour, than for the glory of the cause of Christ!

Tract Anecdotes.

About a fortnight after the tract, called "Zaccheus," had been issued at Bremen, 18 groats were found in the poor's box of the church, with the inscription, "I restore what I stole." The tract stated one of the fruits of true repentance to be, a reparation of that which had been taken dishonestly; the man who left the money had been convinced by it of his sin, and not only restored to the owner what he had taken from him, but from gratitude to the society that had issued the tract, left the above amount at their disposal.

Arrangements are making for the formation of a religious tract society in the city of Moscow. Some individuals continue still actively to circulate tracts in the Russian empire, though there are many difficulties attending the work.

Drunkenness.

It appears that drunkenness universally prevails over all the lower ranks of Russian Poland; so that men, women, and even children, are entirely given to this vice. Five thousand copies of the tract against drunkenness, in the German language, and 5000 in Latin, have been printed for distribution in this territory. If the foregoing fact excites pity and disgust, when related of the oppressed peasantry of Poland, what emotions ought to be excited by the same fact, when charged, as it justly may be, on an hundred thousand freeborn Americans?

Religious Charities in Africa.

At Sierra Leone, is an auxiliary bible society, which in ten years has remitted £800 to the parent society. A prayer-book and homily society has also been formed, and flourishes. The church missionary auxiliary supplies instruction to 1550 children, exclusive of those in Freetown; also to 3,100 persons on the Sabbath, and half that number on week days. At all the stations, are nearly 500 communicants. There is also a society for the relief of the poor, which had in hand at the last report £270. These institutions have been depressed during the trials the colony has had to encounter from pestilence and war, but they are now reviving.

LUTZEN.

The following is an extract from one of the "Letters from Germany," published in the Utica Sentinel & Gazette:—

Lutzen is remarkable only for the battles fought in its vicinity. The bloodiest, was that in which the Emperor Henry I. about 900 years ago, annihilated an immense body of Huns, who were invading his dominions with the design of *conquering* a settlement for themselves, as their predecessors had done. But this was their last attempt.—Discouraged by this terrible defeat the Huns never again invaded the civilized part of Europe. The second, and by far the most interesting battle ground, is that which so gloriously terminated the career of Gustavus Adolphus. On the spot where the hero fell, and around him thousands of his countrymen, is a stone, which the hand of the sculptor never violated, bearing in rude characters, the simple inscription, "G. A." with the date of the conflict. This is as it should be. More would only disturb the quiet reverence with which we visit the spot, hallowed by the death of the champion of religious liberty, Gustavus Adolphus.

We approach with comparative indifference, the scene of one of the numerous conflicts of 1813, in the near neighborhood of the former. This battle, called by the Prussians, Gos Gorachen, and by Bonaparte, Lutzen, had the effect of weakening the strength of the latter, though he had decidedly the advantage; and as it was impossible for him to recruit his armies with the same facility as the allies, it may be considered as one of the main causes of the tremendous defeat at Leipsic, which decided his fate.—Of all the battles which he fought previous to his first abdication, none approached this in its magnitude or in its consequences. It cut off at one blow, the flower of his remaining troops, stripped him of all that he had left in Germany, with the exception of some fortresses, and drove him beyond the Rhine. He is reported to have said to the Saxon monarch, when he came to the spot, a little elevated in front of Leipsic, which afforded an admirable view of the neighboring country, and where he drew up the plan of the battle, "here we must take our stand," knowing that if defeated here, he had no more battles to fight. His determination to stake his all on the result of this conflict, was probably the cause that he made no provision for retreat; and when he could no longer maintain his ground, his whole force, with the cannon, ammunition, and baggage, had only the bridge over the Elster, twenty feet wide, by which to retire, and that with a victorious foe in front. His fortune had been too long on the wane to make him confident of success; and recklessness or desperation could alone cause his neglect of the ordinary precautions for retreat. His loss in consequence, united with the blowing up of the bridge, while yet 40 or 50,000 men remained to pass, must have been nearly doubled; and he brought from the field scarce a third of the troops whom he led into action.

My guide, who was a witness of the whole scene, told me that the channel of the river, which is narrow, was literally choked up with dead bodies, so that it rose considerably above its preceding height, which circumstance added materially to the destruction of the day. This rise of the river was not improbably the cause of the drowning of Poniatowski, whose body was found at no great distance above the bridge. It is remarkable that the spot above mentioned, as selected by Bonaparte for drawing up the plan of the battle, and occupied as his head quarters, was a gallows place, and is even now called Hoch-Gericht (place of execution.)

EDWARD IRVING ON THE PROPHECIES.

Mr. Irving supposes the 1260 years ought to be reckoned from A. D. 533, at which time the Justinian code, which greatly enlarged & strengthened the papal power, was promulgated. The period would then terminate in 1793, the era of the French revolution. The "two witnesses," the Old and New Testaments, were slain when infidelity was established in France, 1793; and their resurrection took place in 1797, in which year religious worship was restored in that country, the missionaries were sent to Otaheite, and the Serampore translations were commenced. In 1823, the "1290 days," mentioned in Daniel xii, 11, closed. The "scarlet-coloured beast," is the spirit of infidelity, personified in Napoleon, and destined yet to re-appear, and to fall in the battle of Armageddon, in the holy land.—Daniel's "2300 days," (2400 according to Mr. I. following the Septuagint), will terminate in 1847, in which year, he says, "true worship will be restored in Jerusalem." The "1335 days," (Daniel xii. 12), are to close in 1867, when the Millennium is to commence. The world is now on the eve of most terrible convulsions, in which England will have her full share.—Such is the outline of Mr. Irving's theory. He specifies many events that are soon to happen, and on the correctness of these predictions, stakes his credit as an interpreter of the prophecies.—*Vt. Chron.*

Sugar from Wheat.—A Mr. Wimmel, of Berlin, Prussia, (a brewer,) has discovered a method of obtaining *twenty pounds* of good chrystalized sugar from a Prussian bushel (about 93 pounds) of wheat. The Paris papers consider the discovery of immense importance. Mr. Wimmel has applied to the French government for a patent.

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
Feb 3. 1826. 3tf

A New and Sovereign CURE for the

SALT RHEUM.

(*WARRANTED.*)

THIS most invet-rate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 32, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS, ELISHA WELLS.

Feb. 27, 1827. 9m6

FOR SALE,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,
At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

Surveyor-General's Office, State of New-York,
Albany, March 9, 1827.

NOTICE is hereby given, that on Thursday the 10th day of May next, at ten o'clock in the forenoon, at this office, will commence the sale by auction of the following lands, to wit:—Lot No. 10, which in the New-Stockbridge purchase of 1823, was reserved for George Smart, containing fifty acres: Lot No. 24, in Peleg Gifford's survey, in New-Stockbridge, reported in 1825, containing eighty-four and a half acres; and lot No. 35, called the 'mill lot' in the south-west part of New-Stockbridge. Also, lot No 43, in the second allotment of New-Petersburgh, and about two hundred acres of land lately purchased by the state from the Oneida Indians, adjoining the north bounds of New-Stockbridge, where it crosses the Oneida creek.

The conditions of sale will be, that the one-fourth part of the consideration monies be paid within forty-eight hours, and the remainder by six equal annual instalments, with interest at the rate of six per cent per annum.

SIMEON DE WITT, *Surveyor Gen'l.*

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*
Dated November 7, 1826. 45

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street.
Utica, June 23. 73tf

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellen assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*
Utica, August 12, 1826. 11tf

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.
Utica, April 11, 1826 9tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising. H. W. OSBORN, *Collector.*
Dated October 31st, 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBORN, *Collector.*
Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.